

REHEARSAL.

That *De Foe* Charges the Church and Clergy in the General.

1. From the Generality of the Charge. Wherein of the Contempt of the Priesthood. The Contemners men of no Religion.
2. The Fire and Brimstone MODERATION of Mr. *De Foe* to the Clergy of the High-Church.
3. In which he Concerns the whole Church of England.
4. The Moderation of his Proverbial Jest.
5. Translated into France or Spain.
6. Into Wales. Or into Whigg-land. Or any Whither.
7. *De Foe* Judges one Third of the Clergy to be Hang'd. And says 3 Parts in 5 of them are Enemies &c. And that most of them are Raving, &c. And the Generality of them Enflaming, &c.
8. What he can mean by the Generality.

SATURDAY, May 18th. 1706.

Country-man. **T**He Point is now, Master, what further you have to say, to shew that what *De Foe* says so Bitterly against the Clergy was meant against the Church: And that it was intended to bring an Odium upon the Clergy in General.

(1.) Rehearsal. That it cou'd have no other Intention I shew'd plainly in my Last. And that he cou'd be no Friend to the Church who took this Method. But now Go on with me, Country-Man. His Declamations are upon the Clergy! The Clergy! Representing them as the Wickedest of Mankind and Enemies to the Country, its Peace and Settlement. Now where the Charge is General, it is to be taken in a General Sense. How else cou'd the Wickedness of the Clergy of the Church of England be made a Proverbial Jest! Is there no Wickedness among any other Clergy? This therefore must make the Wickedness of the English Clergy to exceed that of all other Clergy whatsoever. How else shou'd the English Clergy become a Proverb to all the Rest? And the Whole do's not take its Denomination from a Part, but a Part from the Whole, or from a Greater part. Ther was a Judas among the Apostles. And Whiggs, that is, Rebels, among the Angels of Heaven. Who first took Arms for Liberty and Property, against Monarchy and Arbitrary Government. Must the Wickedness of Angels therefore, and of Apostles be made a Proverb? And is it a Jest too? As these Men of Religion (as they wou'd be thought) make it, who make a Mock of Sin!

The Wickedness of an Angel is the Greatest Wickedness, and Transforms him into a Devil; as we say, that the Corruption of the Best thing, is the Worst. Therefore the Wickedness of an Apostle is next to that of a Wicked Angel. And Judas is call'd a Devil. And next to a Wicked Apostle, is a Wicked Priest. Because in Dignity he stands next. But must this bring a General Scandal upon the Order of Angels, of Apostles, and of Priests? CHRIST is the Su-

pream PRIEST, under whom the whole Order of Priests stand as his Deputies, and Representing his Person. This one wou'd think shou'd keep men Professing Christianity from Outrage against the Priesthood, of which CHRIST is the Head.

Country-m. So it do's Master. For none who are truly Christians, ever did, or Can do it. This comes only from those who are Spies for the Devil in the Christian Camp. And for ever Observe it, the Railers against the Priesthood; are Despisers of all Religion.

(2.) But *De Foe* says, he has done nothing of this. He says, Vol. 2. p. 103. That the Author of this (the Review) has Practis'd MODERATION With the High-Church Clergy, he offers this Gentleman at any time to Convince him.

Rehears. And he has fully Convinc'd me, in his very next Review, p. 107. Where he says, Shou'd I Publish the matters of Fact, which I am Master of, with Respect to the High-Flying Gentlemen of the Clergy; shou'd I give a faithfull Account, of the most Infamous and Scandalous Behaviour, the Notorious Lives, the Beastly Excesses, and the furious Treatment of their Brethren the Dissenters, which on a small search I have been acquainted with; the Inferior Clergy of his Party wou'd appear the most Wretched, Provoking, Abominable, Crew, that ever God suffer'd to Live Un-Punish'd; since he destroy'd SODOM and GOMORRAH by Fire from Heaven. And had he himself any Regard to the Church of England, or to those People who are his Friends, he wou'd not Push me upon the unhappy Necessity of Disclosing these things, to Justify my own Moderation.

(3.) Here is Moderation for the High-Church, with a Vengeance! Even the Vengeance of Sodom and Gomorrah! But why do's he say, If I had any Regard to the CHURCH of ENGLAND, I wou'd not Push him upon this Unhappy Necessity of Disclosing these things? Is the Church of England then in the General Concern'd for these Characters he gives of High-Church? see the Truth come out of his own

Month!

Mouth! I have before Abundantly shew'd, That the High-Church was a Distinction fram'd by these Men, on Purpose to have a Handle under that Denomination, to Blacken the whole Church more securely. And now he Confesses it, That the Dirt thrown at the High-Church-Party, as he Calls them, Lights upon the Church of England. Even that Church whose are the Canons, Rites and Ceremonies, as they Describe the High-Church, and by that give Demonstration that they mean the whole Church of England, and her Constitution, as I have before shew'd, Num. 89.

Now you know, Country-man, how to Understand Mr. De Foe his Moderation, when he Mentions it again, towards the Church of England, and even to the High-Church-Clergy of which he here Boasts! But it Ends in Ranking them with Sodom and Gomorrah!

(4.) Country-m. That is, he says, if he shou'd Disclose all that he knows of them. And in not Disclosing these things he makes his Moderation to Consist. And so makes his Proverbial Jest a Proof too of his Moderation, and says, p. 103. It is a plain Proof I wou'd not give the World the Crowd of Characters, which I cou'd have done among the CLERGY, because I wou'd not have their Lives a General Scandal to the whole Profession— And I refer it to the Judgement of any Impartial Reader, whether it is not Plain, when the whole Paragraph is Read together, which this unfair Arguer avoided, The Lines are as follow.

Not let our Charity be Censur'd here,
Because we Crowds of Characters forbear;
The Red Roll of whose Crimes wou'd show
Too Black, for our Posterity to know;
And are Conceal'd in Meer Compassion,
Not to themselves alone but all the Nation;
That Foreign Countries may not see
Our Ecclesiastick Nudity.
And it become a New Proverbial Jest,
To be as Wicked as an English Priest.

And having set down his Verses thus, his next words are, *If this be not MODERATION, &c.* as I have before Quoted him.

(5.) Rehears. His Moderation indeed is very Conspicuous! But I wou'd Ask him, Suppose he saw such a Copy of Verses wrote in France or Spain, with so many Black Characters of Clergy--Men there as he has given of Clergy-Men here, tho' only with a Capital Letter and Dash— that he understood not the Persons; and then with such a Conclusion, that he wou'd not tell All, lest it shou'd become a New Proverbial Jest, to be as wicked as a French or Spanish Priest; wou'd he think this Great Moderation towards the Clergy there in General? Wou'd he not think this Attack'd the Body of the Clergy in General? And that the Few Good were the Exception? So that his Excuse for his Proverbial Jest; has only made the matter Worse. It leaves all the Load he Intended upon the Clergy still. And this he calls his Moderation!

(6.) Country-m. 'Tis plain the Reflection is General. It is the Language of all the Earth.

There is not a Man you meet in the streets but wou'd understand it so. Suppose I told an old Britain that I had made a Proverb, to be as Passionat as a Welsh-man, I doubt, his Blood wou'd Rise, and he wou'd Split her Nails and Spoile her Jest. What if I said, to be as Wicked, as Rebellious, as Treacherous, as Hypocritical, as Lying, as a Whigg or a Dissenter, wou'd not they think, wou'd not De Foe think this Reflection to be General? Wou'd not any Country, or any Profession of Law, Physick, &c. take it ill to be made a Proverbial Jest?

(7.) Rehears. No Man can put any other sense upon all his Verulent Invektives against the Clergy. But he has not forgot to Explain himself pretty Fully, or he has now Forgot that he has done it. He says in his Review of last Nov. 3. vol. 2. p. 418. If words cou'd be made Treason, One Third, at Least, of the Inferior Clergy in England wou'd be Hanged. And to shew, that by his, at Least, he meant more than a Third, he says in the same Review, p. 420. If Raving in the Pulpit, and Raging out of it, be Loyalty, MOST of the Inferiour Clergy are the Loyalest men in the Nation— Here is the Most of them, and is not this, General? But you shall have More than Most, a good Deal more. See his Vol. 2. N. 36. p. 142. which he Modestly Address'es to the Clergy themselves, and says thus to them, I appeal to you, Gentlemen, whether Generally speaking, all over this Unhappy Nation, the Clergy are not THREE parts in FIVE in a Close Conjunction with the Enemies of the Churches Peace, and the Profess'd Enemies of the Government? And before, p. 141. he says, The Generality of the Clergy serve to Enflame— Yet says, in the same Page. I hope none will take this for a General Charge against the Clergy.

(8.) Country-m. How otherwise can any Man take it? Is not the Generality a General Charge? But perhaps he means, That a Charge is not General, if there be One Exception. But he has Given up the Generality in a General Sense. One Third to be Hang'd. And 3 Parts in 5 to be Enemies to the Government. and so to be Hang'd too! But this is not General!

Rehears. If by General he do's not mean Every one without Exception, (which he ho's not, if he speaks sincerely, for he pretends to be an High Advocate for Low-Church) then let him tell what he means by it, and how otherwise he can Reconcile his Chargeing the Generality of the Clergy, from being a General Charge!

Then let him take Back those Sweet Names he has Bestow'd upon me; for Charging this upon Him. And let all others Judge of his Truth and Sincerity, who, after all this, cou'd say, as I Quoted him in my last, that he Scorn'd to offer the least Shadow of Indignity to the Clergy or their Office! Is ther not the Least Shadow in what I have Quoted? And there is much more!

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